775 removed.[12]

After death, the souls of one's ancestors are believed to live in Yin-chien, where there prevails the same set of moral and economic values that govern the living. The descendants 779 are considered unfilial if they fail to worship their ancestors or do not consecrate periodic sacrifices to make the dead happy in Yin-chien.[13] The dead are considered a part of the family, determining the fortunes and misfortunes of their descendants in strict accordance with the amount of filial piety shown them. Some families build temples for the worship of their ancestors. Of the dead who have no offspring to worship them, most become lost souls wandering the universe as malevolent spirits and have such a strong influence on the living as to be assumed the cause of their misfortunes.

III. RELIGIOUS PRACTICES

• 793 Awe of the universe intermixed with Taoist sorcery results in one thousand and one strange practices among the less-educated people. Religious practitioners, mostly of the Taoist order, serve in the invocation of gods and spirits, communication with spirits,

12. Masuda, op. cit., pp. 54-60.
13. Ibid., p. 63.

793 and the exorcism of malevolent spirits. At the time of births, deaths, sickness, the building of new houses, and other important family occasions, priests are invited to offer prayers and sacrifices and extended services appropriate for each case.

A. Prayers and Sacrifices

782 Gods and ancestors on the family altar are worshiped generally on the first and the fifteenth days of each month (lunar calendar). Usually candles are lit, incense consecrated, and symbolic "paper currency" is burned for use in the other world. In the minds of the faithful, each god has a personality. Earthly problems and difficulties are brought before gods for assistance, and conditional promises are given that certain sacrifices and donations will be offered if and when the prayers are answered. Sacrifices differ according to the hierarchal positions of the gods in the pantheon. A whole pig is sacrificed, among other food, to the Jade Emperor, to the God of Earth, of Heaven, and of Water, and to the Judicial God in celebration of their name days, on which gay, joyful, and carnival-like festivals are held. To the gods just described and the less important deities may be offered "three sacrifices," generally pork, fish, and chicken; to ancestors, cooked rice and other dishes.